

A paper presented at the workshop conducted on “Perspectives of different knowledge systems on “The Body and Mind” held at Bangalore on August 24th and 25th 2012.

A Brief outline of the Siddha understanding of the Body and mind: New Research

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Mind, body and psychosomatic processes: Modern Man claims many times that he is scientific, rationalist, analytical, systematic, logical, exact and precise in his approach dealing with abstract subjects and therefore, he speaks, acts and advises authoritatively in such proceedings. However, when the question of visible and invisible objects and subjects come, he sticks to his own brand of rationalism, logic, system and turning into agnostic, skeptic and cynical too.

There are rational people who discuss about loss, visible loss, invisible loss etc., so scientifically in the case of mineral, metallurgical and chemical processes.

- Loss, in plain connotation, is that something is lost. Hence, there is no question of visible loss or invisible loss, unless, such processes take place subject to the experience of man with his senses.
- Then, visible loss could be that something is being lost in front of him as if one object disappears!
- Thus, the invisible loss is that something is being lost, but his senses could not experience by any means!

That is such irrecoverable loss, disappearance or vanishing occurs beyond his senses! Yet men believe such processes, because of the scientific garb woven around such explanations given to the processes, but not to the processes taking place. Thus, when one man asks another about mind and

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body, psychosomatic processes, many such scientific explanations would come into play¹. Thus, the following questions are raised²:

- What is mind?
- Whether it is visible or invisible?
- If it is invisible, why?
- Why it should be invisible, if it has to be associated with visible body?
- If that is the case, what is the necessity of “invisibleness” requiring something objective to get “visibleness / visibility”?
- Where is mind in the human body?
- How it is conceived, perceived, identified, recognized and located?
- whether it lives with one body or more bodies,
- Whether it dies with the body or not?
- If it does not die with the body, where it goes after death?
- Whether it is animate or inanimate?
- Why minds cannot be changed from one body to another?
- Why it cannot be removed temporarily from one body?
- If mind / soul /life can be transferred from one body to another, whether with that bodily experience, can really anything be experienced?
- Such experienced experience can again be transferred to original body?
- If so, how the original body could feel the experience of the other body with the transferred mind / soul / life?
- After death of body, if at all, it goes to another body, where it exists during the transition period?
- Or immediately, it goes to another body, where conception starts inside a womb, somewhere on earth?
- If that is so, how such process is decided?

Thus, many more questions can be asked, but generally, no man could give satisfactory answer, yet, all men accept mind with all skepticism, agnosticism, cynicism, rationalism and of course with atheism. The questions may appear at one stage as unscientific, and that is why once Einstein said, “***Science ends where philosophy starts***”! Of course,

¹ Similar questions can be raised about spirit, soul, atma, karma etc., at one side and ghost, phantom, apparition etc., at other side dealing with real and ethereal subjects and objects. K. V. Ramakrishna Rao ***Traces of Advaita concept in the Ancient Tamil Literature***, a paper presented at the National Seminar on “**Religion and Society in Peninsular India (7th-16th C.E)**” held at the Pondicherry University, Pondicherry from 24th to 26th Febraury 2011.

² These questions have been adopted and developed from the questions raised in the following Tamil book: Vedaprakash, ***Indiya tattuvattin tonmai (The Antiquity of Indian Philosophy)***, in “Contribution of South India to Indian Religion and Philosophy”, Chennai, 2009, pp.1-10.

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philosophical studies have only been changed to psychological during modern period in 19th-20th centuries, thus such studies have been shifted to laboratories from the theological seminaries. In the context, it is shown that the Tamil Sangam Literature exactly deal with the above questions figuratively using the metaphor and euphemism of Lover and Lady-lover. Interestingly, Thirumanthiram deals with the above questions specifically.

Animate and inanimate objects: Scientific man studies about living and non-living bodies organically and inorganically. Though he is proud of having senses of different calibres, qualities and standards, kicking and alive always, he has to depend upon, live and die with inanimate and non-living things. As long as he lives with animate and living species, particularly, his fellow men, there is strains, scuffles, skirmishes, struggles, strives, etc., with all his systematic, synchronized, sophisticated communication skills, scientific capabilities and technological innovations. In other words, the living things resort to non-living things to disturb the other living things. When such combat increases, again there is fear of total destruction and annihilation. This is nothing but mind-body struggle taking place only at different places and conditions (1738). However, in general man thinks about utopian, egalitarian or 100% perfect ideological state, nation, condition and position, but at the same time seeding, growing and nurturing opposite qualities and tendencies. Thus, men who live perpetually between the states of life and death would have understood, known, and experienced differently. Either “this” or “that” – discussion, debate and deliberations take place at one side, or come to conclusion that neither “this” nor “that”, as both are one and the same³. Thus, the concepts of non-existence and existence play crucial role in the study of mind-body relationship which are brought out under Agam (Inside, invisible) and Puram (Outside, visible) poetry of Sangam literature and Tirumanthiram (182,1789,1811) as discussed below.

Siddhas, Siddha literature and Siddha system of medicine: Before dealing with the issue of mind and body, the “Siddha issue” is taken up first. The word “Siddhar” is not found in the Tamil Sangam literature, but in Jivakachintamani denoting to Mahavira and in Tevaram to the soldiers or warriors of Shiva (Siddhar Ganam). However, this “mythologization / demythologization” of literature is broken by Tirumanthiram of Tirumular bringing out the relationship with the prevalent Indian system of medicine. The Siddhas mentioned by Tirumular were entirely different from the “Siddhar” of modern period. Thus, the transition of Tamil literature from

³ The Hymn of Creation, Rigveda Samhita, Mandala.10, verse.129. Satapata Brahmana. XI. 6. 1-4 explains the creation of one syllable and two syllables from the beginning.

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Jains to Saivas can be noted⁴ during the first centuries. Then, again there was a vacuum till 12th-13th centuries except Tirumanthiram⁵ in the context of “Siddha system of medicine”. Of course, Nayanmars played a role in the establishment of Saivism among all sections of society. The Cholas who played a key role in spreading Saivism in the South East Asian countries and even in Quanzhou, Southern China⁶. During the Chola period, there was contact with China in many aspects. Thus, there could have been exchanges in the field of medicine, as Chinese ceramic wares and chemicals were required by the doctors of South India. Particularly, the mercury played an important role in the medicinal preparation and manufacture of elixir. Tirumular mentions that an alloy of copper, mercury and other metals were used for casting Sivalings (1720). There were hospitals functioning with beds and doctors attending to the patients, but they were not called Siddhas. Thus the application of denoting “Siddhar” as medical practitioner, exponent or professional of “Siddha” system comes only in 20th century⁷. Thus, again the gap of 1100-1200 years is inexplicable to import Siddhas suddenly in the “Dravidian” utopia, that too, in the medical context. Therefore, a critical study and analysis of the Sangam literature is carried out to find out what ideas the ancient Tamils of Bharat⁸ had about mind, body and the related psychosomatic actions, reactions and interactions. When Tamil, Tamil literature and such other words and expressions are

⁴ There has been controversy about the “Kalabhra Interlegnum” and the domination, manipulation and edition of the Jains over the Tamil literature during the first centuries of the Current era. The Saiva revivalism was necessitated to contain such Jaina manipulation over the literature and society. In any case, the excessive application of Tantric practice was reduced by ordinary Temple worship turning to Bakti.

⁵ K. V. Ramakrishna Rao, *A Critical Study of chronology of Siddhas*, full paper can be accessed from here: <http://www.hinduwebsite.com/hinduism/essays/siddhas.asp>, wherein, I have divided the period of Siddhas as follows: 1. Ancient period up to Tirumular, 2. Period 7th to 12th centuries, 3. Medieval period up to 13th century and 4. Modern period up to 20th century.

⁶ Sambanda Perumal, one merchant with the permission of the Chekkaikkan constructed a Siva Temple at Quanzhou, but it was destroyed and disappeared with few sculptured available in the museum. A bilingual Tamil-Chinese inscription gives the details.

⁷ K. V. Ramakrishna Rao, *A Critical Study of Siddhas and Sufis*, a paper presented during the first World Islamic Tamil Literary Conference held at Colombo, 2002 and published in the proceedings, *Ayvukkoovai*, pp.360-382. English version can be accessed from here:

<http://caturagiri.blogspot.com/> and <http://www.scribd.com/doc/48734487/Siddhas-and-Sufis>

⁸ Interestingly the word “Bharatham” i.e, Bharat is found in Manimekhalai (Pathikam.22, 17: 57) pointed out by me in many forums. ஸௌந்தரம் ஸௌந்தரம் ஸௌந்தரம் ஸௌந்தரம் ஸௌந்தரம் ஸௌந்தரம்.....It had the beautiful benefits wanted i.e, it had all wealths attracted by other nations and thus praised in songs. U. V. Swaminatha Iyer pointed out that it could denote the dance form also, to imply that it was in existence in India long back and not developed recently, as some scholars try to interpret.

.U. V. Swaminatha Iyer, *Manimekhalai mulamum arumpadha uraiyum*, Swaminatha Iyer Library, Chennai, 1981, p.2 and 191.

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mentioned, no racial or sectarian interpretation is implied in the context⁹. A careful study of Tirumular proves the unified system of Indian medicine followed in Bharat till the advent of the Arabs and the Europeans.

Siddhas and Siddha Medical System: Though the Siddhas and Siddha medical system have been conceived and considered as one, their exact relation is doubted by some scholars¹⁰. Some scholars accuse “Aryans” for meddling with Siddha medicine and circulating it as Ayurvedic system¹¹. The confusion has been evidently due to the fact that there has been deviation in the methodology of Siddha medical system from Tirumular to latter-day Siddhar of 17th to 20th century period after the pursuit of alchemy. The traditional Siddhas had advocated only the method of increase of longevity of life through breath control and yoga¹², but, the Siddhas of latter period, evidently from 13th-16th and 17th century periods, they started attempting with ***Kaya Kalpam*** / elixir, and so on. The transition from the usage of herbs to different minerals / Chemicals can also be noted in their medicinal preparations. Thus, the Siddha medicinal system can be distinctly grouped / differentiated as follows:

1. **Sangam period**: Balancing of body fluids by intake of food and medicinal substitutes.
2. **Tirumular period**: Strictly controlling the biological system of the body through mind control by breath control and yoga, of course, medicines were used.
3. **9th - 11th centuries**: Usage of herbs. Mercury was started to be used but restricted to manufacture of Kayakalpa (because of the Chinese contacts).
4. **12th - 16th centuries**: Usage of minerals and non-vegetarian substance (interaction with the Arabs and Moghuls).
5. **17th - 20th centuries**: Usage of herbs and minerals. Mercury was used for attempted conversion of base metals into gold and for curing venereal diseases (because of the European contacts).

⁹ Weiss, Richard S, ***Divorcing Ayurveda -- Siddha medicine and the quest for uniqueness***, Dagmar Wujastyk and Frederick M. Smith (Eds.), Modern and Global Ayurveda - Pluralism and Paradigms, 2008, pp. 77—99.

¹⁰ K. A. Nilakanta Sastri, ***Development of Religion in South India***, Orient Longman, Madras, 1963, p.96.

¹¹ M. S. Purnalingam Pillai, ***Tamil Literature***, Tamil University, Tanjore, 1985, pp.265-266.

The studies of western researchers mostly delve on this point in dealing with the Siddha literature or medicine as could be noted in many papers and books.

David Gordon White, ***The Alchemical Body: Siddha Traditions in Medieval Period***, University of Chicago Press, USA, 1996.

¹² Tirumanthiram elaborately deals with Pranayamam, Yoga etc.

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Thus the medical system of the Tamizhagam must have been changing during these periods with an impact on the psychosomatic processes. However, as it has to be considered in the Siddha context, the Sangam literature is scrutinized.

The usage of words Chit, Chittu, Siddham, Siddhan, Siddhar: As pointed out, though the word “Siddha / Siddhar” is not found in the Sangam literature, its derivatives could be found as tabulated below:

Word expression used in Tamil	Meaning in Tamil	Where found source	Meaning in English
செருகுச்செருகு	செருகுச்செருகு செருகு	செருகுச்செருகு.261: 1,2)	An hollow vegetable / raw fruit
செருகு	செருகு	செருகு.75:3-8	Blind, blind person
செருகு, செருகு	செருகு, செருகு	செருகு.132-134 செருகு.88:12-14	Blindness, physical deform, physically challenged
செருகு	செருகு செரு / செருகு	செருகு.476-470	Torn, tattered and worn out cloth
செருகு ¹³	செருகு	செருகு செருகுச்செருகு ¹⁴	Termites
செருகு	செருகு செருகுச்செருகு	செருகு.146.3,4	People with torn clothes
செருகு	செருகு	செருகு.114:4-6	
செருகு ¹⁵ , செருகு	செருகு செருகு	செருகு செருகு	Torn, tattered and worn out cloth
செருகு	செருகு	செருகு.142.19.20	Damaged, impaired, injured
செருகு	செருகு செருகு செருகு	செருகு.7:8-13 செருகு.392:2-5 செருகு.133:6-7	Damaged Weakened Destroyed

Here, it can be noted that these words are formed with the combination of **chit+ar** (செருகு + செரு = செருகு) denoting a status of nothing, empty or totally damaged / destroyed¹⁶. They have been formed characteristically connoting opposite meanings, thus, “chit” connotes the state of existence, oneness, joint or integration. Particularly, the expression “**chithaivu**” and “**manassichaivu**” connote the status of totally damaged and deranged connecting with mind. Thus, those who do not have these (obviously

¹³ T. Burrow and M. B. Emeneau, **A Dravidian Etymological Dictionary**, Clarendon Press, Oxford, 1986, No.1546 - செருகு, செருகு, செருகு; 1547 - செருகு, செருகு, செருகு; 1548 - செருகு, செருகு. Hereinafter mentioned as DED.

¹⁴ Agam - செருகு.81:1-5; 112:1-4; 149:1-5; 167:10, 18-20; 327:6-10; Natrinai - செருகு.325:1-6, etc.

¹⁵ DED. 1536, p.142.

¹⁶ DED. No. 2526, p.220..

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negative) qualities are “Siddhar” or persons with the status of oneness, totality and unity. Interestingly, the torn tattered and worn out cloth connected with body implies the body without cloth i.e, the status of total renouncement just like **Avadhutha**, the Siddhas without dress. Thus **chit+ar** (சித+அர்) denotes opposite characters, whereas, **shid + ar = Siddhar** (சித+அர்) denotes a state of wholeness, completeness, attainment. The Siddhas have been depicted with torn, tattered, less or no clothes, perhaps implying such condition.

The word “chittam” appears in Paripadal (20: 33-47) connting “knowledge”. “Chinthai” (mind) is used to connote “sinthanai” (thinking) in Purananuru (279).

Of course in **Imperngappiyangal** (The Five Great Epics dated to 1st or 3rd to 8th centuries), “chithan / siddhan” is used to connote the following:

1. **Siddhan** (சித்தன்) = The person who does not desire (Silappathikaram.10:177)
2. **Siddhan** (சித்தன்) = Who created the eight types of qualities of Siddhars¹⁷ (Silappathikaram.10:183)
3. **Siddham** (சித்தம்) = determination, will-power, strength of mind (Manimekhalai.10:85)
4. **Siddhar** (சித்தர்) = munivar / rishis, the persons who attained everything (Jivaka sinthamani.727:4)
5. **Siddhar-Arudam** (சித்தர்-அருடம்) = a text mentioned (Jivaka sinthamani.1287:1)
6. **Siddhan** (சித்தன்) = who attained siddhi (Jivaka sinthamani.956)

During the first century of the current era or before and after, the concept of “Siddha” was evolving and thus the concept of “Siddham” or “Siddhar” could be traced back to Sangam literature considering its etymological roots and connotation. The main point emphasized here is such etymological origin proves the relation between mind and body. Now Thirumantiram is taken up for study.

Siddhar according to Tirumular: Tirumular in his work **Tirumanthiram** datable to 4th / 5th / 6th century¹⁸, uses many words to

¹⁷ Siddhar with qualities of infinite 1. Knowledge, 2. Outlook, 3. Strength, 4. Bliss, 5. Name, 6. Peace, 7. Longevity and 8. Equanimity. “Siddhan” is “**Krutakrityan**” I.e, a person who has completed / achieved what he has to complete / achieve in life.

U. V. Swaminatha Iyer, **Silappathikaram** (Original text with explanation), Swaminathaiyer Library, Adyar, Chennai, 1985, p.262.

¹⁸ The date of Tirumular is mentioned differently as 100 BCE (BCE = Before Current Era), 9th / 6th / 5th / 4th century CE (Current Era) and so on.

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denote and expound the concept of Siddhars. He uses **Siddhu** (496), **Cittam** (532), **Siddhasan**, **Siddhi** (501,618), **Siddhar** (497, 671) etc. He denotes Siddhas through the expression “**Siddhasan**” (83, the number denotes the Sutra of Tirumanthiram). Then, specific word “**Sivasiddhar**” is used and “**Siddhar**” is mentioned specifically. Then, it is used in many places (124, 125, 284, 671, 1907 etc). As he mentions, “**Siva siddhar**”, it is evident that there were other Siddhar also. The “Siddhar” tradition is traced back to Jaina Siddhas only. Thus, Tirumular answers in the next Sutra (125) about the spirituality level of others – **Siddhar, Nittar, Nimalar, Muttar** etc. Siddhar are those who have crossed the 36 tatvas. By telling that there is no other place for **Siddhu** to reach finally other than **Siddhu**, he implies that the thinking power of man would be restricted to Cosmic mind. As there are no four “**ca**” as in Sanskrit, the scholars have not given proper meanings to the words – **Siddha, Cittar, Siddhi, Cit, Citta** etc. But, Tirumular uses these words properly in the context to convey the meanings exactly as follows:

Cit (चित्) = the best knowledge or thinking (that is different from “acit”), related to mind

Citta (चित्) = related to mind, sub-conscious mind and other layers of mind.

Siddhi (सिद्धि) = the status of attainment of highest powers, a state of perfectness.

Cittu (चित्तु) = Mind, the state of mind, the state of attaining satisfaction of mind.

Siddhu (सिद्ध) = miracles beyond the perceptions of man, the ability to perform such miracles.

Siddham (सिद्धम) = thinking, finality, the state of mind, the refined thinking process of a perfected mind.

Siddhar (सिद्धार्थ) = the men who are in such status.

For attaining such status, he has also prescribed many exercises for mind and body.

The concepts of mind and body expounded in the Sangam literature:

In Sangam literature, the actions, reactions and interactions of body and mind are succinctly brought out in the love, passion and sexy poems. The poems have been euphemistic and therefore, many would be mistaken to read them, enjoy the relationship between hero-heroine, lover-ladylove, husband-wife and so on. It is not simply expounding such cheap emotions, but the bodily changes during many occasions including separation. The two different bodies with minds and life but acting, reacting and interacting with each other, thus resulting in the psychosomatic changes, effects, and transformation. Incidentally, certain words (பெண்கள், பிள்ளை, தாய், குழந்தைகள், குழந்தைகள், மூலம்,

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மனம், மனம், மனம், மனம், மனம், மனம், மனம், மனம், மனம்) that cannot be translated into English or substitute with equal words, but they convey unique and specific meanings. There has been specific expression “மனம்” used in Sangam literature¹⁹ itself that proves how body is controlled by mind. Literally the expression connotes falling or lying of body i.e, agreeing with mind because of the decision or conclusion arrived after the thought processing done by mind. That mind also suffers or subjected to stress and strain is shown by specific expressions as explained below:

Expression in Tamil	Meaning and explanation
மனம் மனம் (மனம். 25:15-16)	paining with mind and thus body also
மனம் மனம் (மனம்.53:13-14)	mind getting pain i.e, “mindache” more than grief
மனம் மனம் (மனம்.113:22)	Inactive mind or mind without action. Such a condition is impossible, unless the body is dead. Of course, none knows what would happen to mind when man dies.
மனம் மனம் (128:6)	Mind in good mood
மனம் மனம் (139:4)	Panic-stricken mind
மனம் மனம் (152:1)	Shivering mind
மனம் மனம் (158:14)	Mind losing control, imbalanced mind

Actually, the mind is not pained, grieved, inactive, shivering etc., but as long as it is with a particular body, it is subject to such changes. The Sangam poems are also aptly divided into two categories Agam (மனம்) and Puram (மனம்) i.e, description, analysis and synthesis of what is happening inside and outside of mind affecting body. It is just like study of psychosomatic processes that are subjected to hereditary and environmental processes. Incidentally, the poetry has been about love, union, prang, separation, re-union and so on. Figuratively, the Lover and Lady-Love are taken and the actions, reactions and interactions between these are described excessively in relation to their minds and bodies. As the mind of the Lady-Loved gets affected from top to bottom, the parts of her body also suffer accordingly.

Parts of the body	Parts of the body	Compared with six centres of	Chakra
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¹⁹ Agananuru மனம், body agreeing with the decision of the mind.

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		Yoga	
ஹைர், ஹைர்,	Hair	Ajna	6
ஹைர்	Forehead	Vishuddha	5
ஹைர், ஹைர்	Neck portion	Anahata	4
ஹைர், (ஹைர்),	Soldiers, breasts, chest portion	Manipura	3
ஹைர் (ஹைர்)	Hip / stomach portion	Svadhishthana	2
ஹைர் (ஹைர்)	The circumference between the hip and the loins; mons veneris = the portion above Vagina	Muladhara	1
ஹைர், ஹைர்	Palm, Legs		

Her hair becomes knotty, forehead shrinks, neck gets suffering, soldiers become lean and thus bangles come out of the hands, breasts get affected, hip contracts, the lower portion too gets reduced, legs weakening and palms getting reddish colour²⁰. The skin colour change is figuratively mentioned with certain rashes affecting at those parts with specific words thithalai (ஹைர்), pasalai (ஹைர்) and porivari (ஹைர்), as she could not have union with her Lover. Incidentally, the parts coincide with the six centres of Yoga and Chakras. Therefore, the Sangam poets description of Agam and Puram has been intended to convey such hidden meaning. Tirumanthiram also exactly incorporates such simile but with explicit terms.

In one place there is mention of one body entering into other or two bodies becoming one figuratively. Craving for possibility of condition the Lady-love, prays, if his hands had such trick of merging²¹, then he could have taken her with him, when he went for earning. In another place, Lover considers the place, for his existence of spirit, is the body of the Lady-love²². At the same time, the Lady-love curses the body of the Lover as “another body”, when it goes to prostitutes²³. For women eyes, soldiers and the portion below hip should have more width²⁴. The beauty of woman increases with the increase of the width of those parts, but, when she suffers from the separation, these three get reduced in size. The lover is expected to make her happy with union, so that they are with such expected sizes. Consequently, these bodily changes and affects have been due to the inflicting mental status. Thus, the

²⁰ Agam:69:1-4; 82:16-18; 88:1-4; 95:1-4; 119:1-4 etc.

²¹ ஹைர் ஹைர் ஹைர் ஹைர். ஹைர்.11.10

²² ஹைர் ஹைர் ஹைர்; Agam.136:19

²³ Agam.316: 12-17 - ஹைர் implying another body. Though, the same body goes to another body to experience senses of another with the same body, it is objected by a body.

²⁴ Kalithogai.108:2.

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condition of healthy body becoming diseased due to mental agony is brought out here and the suggested medicine²⁵ to cure is union.

Decoding and deciphering Sangam literature: The Sangam poetry has been imbibed with love, union, prang, reunion etc., and the descriptions have been excessive and sexy also at many places as pointed out. However, when they are taken figuratively, the mind-body relationship is brought out. It is just like decoding and deciphering the Sufi poetry, where the inner meaning is obtained, if the crucial words wine and women are replaced with devotion and God²⁶. In the same way, when the poetry of the Sangam literature is decoded, the relationship between the minds and bodies, particularly in the context of men and women can be understood. Here, why the third-body or bodies of prostitutes is also brought in could be understood, as only two bodies with liking minds could go together and not any other or another body or bodies. Yet, as the environmental conditions have to be taken into account, they are brought in. This is also figuratively brought out in the *Rasayana* and *Rasavada* literature as union of Shiva and Parvati or Mercury with other elements.

Material culture followed non-material culture: The Sangam literature has thus had clear idea about the existence of mind and body separately, but depended on each other exhibited through psychosomatic processes²⁷. This has been followed in the Siddha literature through Tirumanthiram. How the minds and bodies were affected can be understood by the personal lives of Siddhas themselves. The concepts Panchabutas, tanmatras, gnanendriyas, karmendriyas, tanmatras, pancha khoshas, trigunas, trimalas, six atharanga, seven chakras, ten nadis, 10 vayus, 5 sufferings, etc have been dealt with and explained in detail in Tirumanthiram²⁸. Here Siddhas follow the same terminology, concepts and fundamentals which are found in Saiva Siddhanta that was developed and codified in 14th century²⁹. The Tamil society, like Indian society, in general followed the “one man – one woman” norms for marriage and formation of family. The factors exhibited through culture, tradition, heritage and civilization prove that

²⁵Agam.147:14; Kurinjippaattu.3; Natrinai.249:9; Kuruntogai.381;

²⁶ K. V. Ramakrishna Rao, ***Decoding and Decipherment of Omarkhayyam’s Rubaiyat***, in International Congress in Commemoration of Hakim Omar Khayyam Neyshabouri, Neshabouri, Iran, 2000, pp.49-50.

....., All India oriental Conference (Abstract of papers), Chennai, 2000, pp.452-453.

²⁷ Like westerners, there is no confusion about its existence in two states expounding in monistic and dualistic hypotheses and theories.

²⁸ Tirumanthiram.Tantra.8.

²⁹ It is debatable as to Saiva Siddhanta was developed independently or derived from earlier system just like the origin of Siddha medical system. But the precepts, concepts, terminology used etc., clearly prove that they were only reformulated, codified and cast in a particular period to meet out the exigencies arose.

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they had well organized medical system with hospitals and doctors. Therefore, the Siddha or Tamil medical system must have had good knowledge of pediatrics, gynecology, oestology, aesthetics and other branches of sciences. The sculptures of Pallava period prove such fact, as without such knowledge, the sculptors could not have produced such figures with exhibited pattern of human forms with proportions. A ring dated to Sangam period also depicts man and woman in standing posture in good form – lean, healthy and the man clean-shaven!

Pan-Indian principles followed: The Siddhas had clear ideas about the concepts of non-existence and existence and applied in reality and practical life. That is why they could conceptualize and formulate the ideas of spirit, mind, life at one side and panchabhutas, body and its merge with panchabhutas at other side. Transmigration of soul, cyclic nature of birth and death, eugenics, karma etc., are understood and applied in life. The continued and continuing Indian civilization without any break, in spite of many onslaughts prove the fact that Indians could withstand taking into account of activities of “many bodies and minds” involved. While the truth of non-existence (ethereal, subtle and related factors) is stressed at one side, the factuality of existence (reality, mundane, material related factors) is also followed.

Good minds have good bodies and vice versa: The body is produced, grown, aged and died, but the mind inside though appears to suffer with body is not subjected to such processes. Therefore, Tamil doctors advised people always to be happy without worries. Agedness is determined by the graying of hair and this is brought out succinctly in Tamil poems. “*If you ask me why my hair has not grayed in spite of my old age, I tell you because -*

1. *my wife and children have been knowledgeable with all what they want;*
2. *my servants and workers do exactly what I think;*
3. *my ruler takes care of all citizens with all goodness according to law;*
4. *above all, in my native place, there are many great people living with good virtues, controlling five senses, respecting and obeying elders”.*

Thus, the family, society and nation at micro and macro levels live with the tradition. Thus, perfection of mind perfects body.

In fact, Purananuru accounts to avoid eight types of natal defects³⁰:

1. Blindness (eye defects)
2. Irregular physical growth / physical deformation.
3. Hump-back.

³⁰ Puram.28:1-7.

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4. Dwarf ness.
5. Dumbness.
6. Deafness.
7. Animal-form birth (physical deformation leading to such forms).
8. Duncce / mental retard ness.

The learned have categorically told that life is useless with these defects. It is also emphasized that it is the duty of a mother to beget a good son and bring him up with care³¹. Incidentally, Tirumanthiram describes about how the babies are born with defects because of excess or deficiency of sperms, the eight pre-natal defects (480-481) and other deformations. Under “**Karu Urpatti**” (conception), **the panchabhuta tatva** (451-460) involved in the copulation, impregnation (472), conception (451), fetus formation (461), fetus growth (463), introduction of life / breadth (470), growth of organs (473), sex determination (477-478, 482), age determined (479), growth (484, 485), eugenics (483), and delivery are explained just like a modern pediatric book. And the following treatment of the topics has been very significant in psychosomatic processes:

- Astanga Yoga (549-631)
- Sex for Yoga (825-844)
- Urine therapy (845-850).
- Mantras and Yantras (Tantra-4)
- Sperm production (1923-1936)
- Sperm control (1937-1974)

As has been mentioned, Tirumular was trying to accommodate different practices prevalent at his time including that of Buddhists and Jains carefully. Particularly, Jains were following Vamacharya and other forms of Tantric practices and thus, he might have included with modification.

Mantra, Yantra and Tantra in relation to mind and body: If the definitions of Mantra, yantra and tantra are compared with the prescription of mind-body control as per Tirumular is considered, they coincide with each other.

Mantra: It is sound of syllables, words and expressions producing vibrations with specific frequencies
Tantra: ‘Tan’ means ‘spread out or ‘extended’ and hence It is a pattern of the threads are ‘spread out or ‘extended’ and to form a specific design³².
Yantra: Based on the above blueprint, two dimensional figures, a device

³¹ Puram.312:1, Agam.35:1. Tirumanthiram.480-481.

³² Incidentally, the Nathas were known as Jogi or Jugi in Bengal and Assam and their occupation was weaving.

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wavelengths. These sounds / sound patterns form different “tantric” patterns, diagrams or designs. Common people might take its meaning as spell, charm, curse and magic formulae.	is formed from a basic simple plan and is repeated successively to form different designs. However, such pattern has to be in a closed fashion. Here, the sound waves are converted into two dimensional geometrical figures.	is constructed that is known as Yantra. Here, the sound waves are converted into three dimensional geometrical figures.
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They can be compared with life, mind and body. The body produced is nurtured with food and grown with mind and died with the life sanctioned.

Siddha system follows Indian system: The Siddhas of Tamilnadu³³ had a specific precept, concept and evolution of Body, Mind and their relationship in the context of life, health and treatment of diseases. Not that they derived such ideas during the medieval period³⁴, but from the Sangam literature, as is evident from many references as discussed above. In fact, the ***Tridhosha Tatva*** along with the ***Panchabhuta Tatava*** plays a key role in the Siddha system of medicine³⁵. Though, the evolution of Siddhar tradition is dated to medieval period, the Tirumular tradition proves that it could go before that period³⁶. The Siddha system is closely associated with the Saiva Siddhanta, as the fundamental principles about mind and body are same. Again Saiva Siddhanta could not be restricted to the medieval

³³ Siddhar or Tamil Siddhars , Siddha literature and related works alone are considered in the context of the topic and the paper.

³⁴ Based on the scrutiny of the manuscripts and other internal evidences, the popular Siddhar poems could be dated to 100-200 years only. But the Siddhar poems are different from the Siddha medicinal system.

³⁵ There have been contradicting views among the western researchers as could be noted from the followihg:

Hartmut Scharfe, ***The Doctrine of the Three Humors in Traditional Indian Medicine and the Alleged Antiquity of Tamil Siddha Medicine***, *Journal of the American Oriental Society*

Vol. 119, No. 4 (Oct. - Dec., 1999), pp. 609-629; Published by: [American Oriental Society](http://www.jstor.org/stable/604837);
Article Stable URL: <http://www.jstor.org/stable/604837>

Weiss Richard. S, ***Recipes for Immortality. Medicine, Religion and Community in South India***. New York: Oxford University Press. 2009. See chapters “Miraculous origins of Siddha medicine” and The invasion of utopia - the corruption of Siddha medicine by Ayurveda.

³⁶ The date of Tirumular ranges from 3000BCE to 6th century CE.

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period³⁷, as such concepts were found in the Sangam literature. Therefore, the Siddha understanding of body and mind go back to Sangam period³⁸.

The Siddhar poems and the Siddha medicinal system: The poems attributed to “Siddhar” are different from the Siddha medicinal works attributed to such Siddhar. The popular “*Siddhar Padalgaal*” or Siddha-poetry has nothing to do with the Siddha medical system. Even among the Siddha medical exponents, the usage of Mercury and the Yoga system differ in their attempts to prepare elixir as it was considered as a substance held capable of changing base metals into gold and prolonging life indefinitely respectively. The usage of inorganic substances instead of organic substances and non-vegetarian substances instead of vegetarian substances also divided them. These differences were due to the infiltration of Arabic medicinal system. Here also not that Indian system did not use inorganic and non-vegetarian substances for curing certain diseases, but only for exceptional conditions, as has been evident from the Susrutha and Caraka Sahmithas. After the advent of the Arabs and Mughals, the usage of inorganic and non-vegetarian substances increased.

Sutras, Vivaranas and Karanas: In Indian literature, the technical books contain three categories, Sutras, vivaranas and Karanas. Many times, only Sutras are available with the characteristic of two-line verses. However, the four-line verse was obviously developed with the elaboration of two-line verses. Thus in Tamil Siddha works, both types of sutras are popular. Tirumantiram of Tirumular is the most extant Siddha work dated to first centuries and extended up to 6th century with lower and higher limits. The other Siddha works came much later as pointed out and they could be dated to medieval period (12th-13th centuries). It has to be mentioned that most of the Karanam books of Siddha medical system were / have been missing. Only reconstructed or compiled versions are available with added materials of the later day compilers. Of course, the commentaries are available in

³⁷ Dr Nagaswamy points out that Pallava Kings read Saiva Siddhanta i.e, it was available before 6th century CE. Thus its prevalent during Sangam literature and evolution of it earlier is justified.

³⁸ Dated to 500 / 300 BCE to 100-300 CE by various authorities, but the period 300 BCE - 100 CE has been accepted internationally by all scholars and researchers.

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plenty produced during 19th-20th centuries and such production continues even today. Ironically, such commentaries themselves have been in the form of verses of many lines with simple language imbibed with repeated words, sentences / lines, ideas and descriptions. The point that not only Indian society was affected during the medieval period, but also its material and non-material culture were disturbed is to be considered in the context.

Food, body and mind: A careful reading of the literature proves that the purity of mind and body has been stressed specifically and such emphasis has been based on the food and work. Though the Sangam people were mainly non-vegetarian, vegetarian food was also insisted. Particularly, rice food is considered as the life of human body. Thus the purity and strength of seed of man is depended upon the seed food taken. Of course, the Indian food mainly consists of seeds only. Incidentally, recent archaeological evidences³⁹ prove that the usage of cooked rice goes back to 6000 BCE. Tirumular gives emphasis about the usage of rice (1719). The bodies of man and woman that come together are subjected to conditions for happy married life and eugenic of progeny. Thus, the importance of good and physique bodies are emphasized for healthy life. Without such bodies, there cannot be spirit, life and mind working well. If body suffers, mind suffers and vice versa and this only found in the Agam and Puram types of poems.

Mention has already been made about the birth of a child described under “**Karu Urpatti**” (conception), **the panchabhuta tatva** (451-460) involved in the following processes meticulously:

➤ copulation,	➤ growth of organs (473),
➤ impregnation (472),	➤ sex determination (477-478, 482),
➤ conception (451),	➤ age determined (479),
➤ fetus formation (461),	➤ growth (484, 485),
➤ fetus growth (463),	➤ eugenics (483), and
➤ introduction of life / breadth (470),	➤ delivery.

³⁹ Rakesh Tewari, R.K. Srivastava, K.S. Saraswat, I.B. Singh, K.K. Singh, ***Early Farming at Lahuradewa***, a paper presented in the International Seminar on the "First Farmers in Global Perspective", Lucknow, India, 18-20 January, 2006, http://archaeology.up.nic.in/doc/efl_rtrk.pdf

The presence of carbonized grains of wild or weedy and domesticated rice (*Oryza rufipogon* and *Oryza sativa*) were the most important finds of this period. A husk-clot of domesticated rice was dated to 6,409 BC (ER-6,442: cal. BP 8,359 yr) by AMS method. Remains of foxtail-millet (*Setaria cf. glauca*), goosefoot/ bathua (*Chenopodium album*), job's tear (*Coixlachryma-jobi*), Artemis (*Artemisia sp.*), flatsedge (*Cyperus sp.*) and catchfly (*Silene conoidea*) had also been recovered.

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Tirumular specifically says that Prana is breathed into at the time of conception by God (452, 456, 1759,1783,1834). Body made of flesh, life and mind are considered as temple figuratively (1823, 1722, 1761).

When sperm enters Ovum successfully, the mind also enters into it (459).

The life is determined at the time of union (453)

Three states of Life and body are mentioned as Form, Formless and Form-Formless (1763). I and You are not different just like Life and body (1788).

In the context of knowing and not knowing, three types are mentioned – He who knows (1), He who does not know (2) and He who knows and does not know (3). However, when He (1) and He (2) know HE, all Hes become one (1789).

This is further explained comparing with sky, clouds and rain. As for as, Life and God are concerned, they are one (1791).

But as body is perishable, it cannot be equated with Life. Thus “Iam I” condition is applicable within limits (1790).

Life and Body are different under certain conditions and same in other conditions. That Man is equal to God is only simile. There are two forms or states of form – Life and Body. Dharma and Penance enhance them.

When truth is known, they are one and also not one. The Form is completed only Jiva / Life enters or joins Body (1792).

He is there in animate and inanimate, but they are not He. However, He is He, but not. This just like $0 = 1$, or $1 = 0$ and $0 + 1 = 1$, but both 0 and 1 exist (1811).

He is neither male, nor female or not even Eunuch. Ignorance with senses sees them different. But, No-man, No-woman and No-eunuch conditions also applicable (1872).

You and He are different, but when You surrenders to He, both become one (1607).

Light is required to light a light, which dispels darkness / ignorance. In the same way, to know knowledge knowledgeable persons are required to explain knowledge. But in reality, the real light need not be lit, as it burns independently (1819).

Thus, Tirumular answers to the questions as follows:

Questions raised	Answers based on Tirumanthiram
What is mind?	Mind is with Prana introduced into body at time of union with successful mating.
Whether it is visible or invisible?	It is not visible, but felt by the body in which it is.
If it is invisible, why?	As there are two stages of non-existence (0) and existence (1), the mind is in the state of 0, but it is 1.

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Why it should be invisible, if it has to be associated with visible body?	0 is the origin of 1 but it can have value only when it comes after 0. Mind is not visible like Life, Spirit, Atma but their acts are exhibited through body.
If that is the case, what is the necessity of “invisibleness” requiring something objective to get “visibleness / visibility”?	Child birth is the first example of energy (invisible) converting into matter (visible). As the fetus grows, consummated and comes out as a child, it is visible. For every man, the necessity of being born is decided by karma.
Where is mind in the human body?	It is in six chakras functioning with Prana / air / Life. When the Chakras do not function properly, the vibrations get affected, affecting the central nervous system, thus affecting brain and heart.
How it is conceived, perceived, identified, recognized and located?	As above by the man who possess them
whether it lives with one body or more bodies	One mind lives in a body at a time, but it can have many bodies, when the body possesses dies.
Whether it dies with the body or not?	Mind does not die.
If it does not die with the body, where it goes after death?	It goes to some other body as determined by God.
Whether it is animate or inanimate?	It is animate, but not visible. When sperm enters Ovum successfully, the mind also enters into it.
Why minds cannot be changed from one body to another?	As it is associated with only one body at a time.
Why it cannot be removed temporarily from one body?	It is connected with Prana . air / life of one particular body
If mind / soul /life can be transferred from one body to another, whether with that bodily experience, can really anything be experienced?	No
Such experienced experience can again be transferred to original	NA

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body?	
If so, how the original body could feel the experience of the other body with the transferred mind / soul / life?	NA
After death of body, if at all, it goes to another body, where it exists during the transition period?	There is no gap, as the time of Prana, Air, Mind, Life entering and leaving one body to another is decided by God, it is immediate.
Or immediately, it goes to another body, where conception starts inside a womb, somewhere on earth?	Yes.
If that is so, how such process is decided?	God decides as mentioned above.

Then, some of the issues connected with Siddhas are taken up to clear off the doubts existing around them.

Mercury, Rasavada and Elixir: The usage of non-organic substances for increasing the longevity of life at one side and attaining immortality at the other side made the medical practitioners to experiment with mercury, which was considered as the King of Metals. Though mercury and its formulations were toxic, if it were used in a specific proportion, a medicine could be manufactured that would increase the longevity of life (Kayakalpam), rejuvenation and immortality. However, no text gives such specific formula or proof exhibited, though there had been claims that Siddhas were living for hundreds and thousands of years. On the other side, it was also claimed that basic metals like iron could be converted into gold by using Mercury⁴⁰. Certain stones like “Philosopher’s Stone” have also been mentioned with claims but no authenticity⁴¹. But here also no text

⁴⁰ V. Balaramaia, The Art of Immortality, Arul Jyothi Pathippagam, 1981, Chennai – 600 029, pp.33-35.

....., **Muppu Guru (Elixir of Life)**, Arul Jyothi Pathippagam, 1981, Chennai – 600 029, p.12.

He claimed that one Siddha, who stayed in his house from 1951 to 1971 and died in 1971, poured some medicine in a glass flask with mercury and converted it into gold in front him and he saw with his own eyes.

The author has met Dr V. Balaramaiah and discussed about the claims of Rasavada etc.

⁴¹ Kandaswamy, **Tiruvartprakasavallal Ramalingar Petra Iraivadivamun inthozhilatralum (The Immortality and the Siddhis attained by Ramalinga Adigal)**, Tiruvart Prakasa Vallalar Nilaiyangal, Vadalur – 607 303, 1989, pp.166-175.

Interestingly, this book contains criticism of Dr V. Balaramaiah about the claims made about Ramalingar in conversion of iron into gold (pp.174-175).

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gives such specific formula or proof exhibited so far. The manufacture of Rasamani (Electrum) has also been mystified in the Siddha texts⁴². However, after going through texts, it could be easily understood that Yoga and Pranayama are prescribed for the longevity of life, as after prescribing Siddha medicine, these are insisted⁴³. This is nothing proven method of controlling body and mind during healthy and controlling mind and body during unhealthy conditions respectively.

Nadi sastram - myth and reality: The words or expressions relating to “Nadi” and “Narampu” are not found in Sangam literature, but Tirumanthiram elaborates with ***Tridhosha*** and method to measure and diagnose pulse. Thus, all of sudden such practice could have been crept into Tirumanthiram. Either the existing system must have been incorporated or Tirumular must have introduced it first. But, the text clearly proves that he followed the existed earlier system that was nothing Ayurveda, as is evident from his verses. Of course during 19th-20th centuries, efforts were made to doctor Tirumanthiram removing certain verses that were not compatible with the Dravidian ideology⁴⁴. Yet such edited version proves the fact, i.e, the following verses prove the common practice of pulse.

நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு

நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு

நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு

நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு
நாடிப்போல நாரம்பு நாரம்பு

Nadi pulse observed at certain points on the body which can be measured with hands or by instruments nowadays. Nadi is a pulse-based diagnosis method with the skill of feeling the pulse, by which the experienced traditional doctor could diagnose and tell the healthy or unhealthy condition of a human body. Here also some claims restrict the nadi examination to

The author has met the Monk Kandaswamy in 1989 at the Sathya Sabmarga Sabai, Vadalur and had a lengthy discussion the topics for hours.

⁴² Though there are nine Kuligais mentioned 1.Sakadu, 2. Gavanam, 3. Surabhi, 4. Bogham, 5. Santhanam, 6. Kamuni, 7. Astamasithu, 8. Kamalini and 9. Swarupam, the details of preparation have been vague.

C. V. Shanmughanatha Pillai, ***Yuri Nilai Kalai ennum Minarmidham (Immortality alias Minarmidham)***, Ilakkiyap Pathippagam, Karaikkudi, 1942.

⁴³ Arumaruwthuk koovai (Compilation of Rare Medicines), Agathiyar Karisil (Formulations according to Agathiyar),

⁴⁴ Anonymous, ***Analysis of the Tirumanthiram by a Science Graduate***, Saiva Paripalana Sabai Publication No.160, Sri Lanka, 1967, pp.8-9.

He pointed out that the verses 75, 76, 105, 106, 107, 108, 1829, 1866, 3046 were removed and made it to contain only 3000 verses. Yet the present publications contain more than 3000 verses. For example, the Ramakrishna Mutt publication contains 3046 verses.

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Siddha system⁴⁵, but it has been prevalent in all Indian systems⁴⁶. As it is based on the Tridhoshha concept, its inclusiveness in Indian system of medicine can be understood. Here also, the pulses have been due to blood flow that controls the brain and heart. Flow to brain or heart is changed, varied, restricted due to any reason would affect the body. In fact, it is connected with neuron, spinal cord and brain. In Tamil “**nadi-narambu**” (pulses and nerves) proves the intimate connection and anything happens to them results in the disturbing bodily movements and actions. The death is figuratively mentioned as “**nadi narambu atanguthal**”, i.e, stoppage of pulses and working of nerves. In the recent researches, the scholars have come to consensus about the uniqueness of Nadi common to Indian system, as the pulse analysis and instrumental methodology show such condition⁴⁷.

Demystification of Great Pox and Small Pox: The Great Pox is the Venereal disease – Syphilis and small pox is the ordinary skin disease, which threatened the European countries during 18th centuries. Ironically, it is evident that the Great Pox was imported in to India by the Arabians and the Europeans⁴⁸. Therefore, the disease was figuratively mentioned as **Megavyathi, Parangiyathi, Paranginoy** and so on, as it was widely found

⁴⁵ Dominik Wujastyk, **Indian Medicine**, quoting from E, Valentine Daniel, p.17; Nadi was not common in Ayurveda before the late thirteenth century – was borrowed from Siddha medicine. <http://www.ucl.ac.uk/~ucgadm/papers/hm.pdf>

⁴⁶ S. K. Ramachandra Rao, **The Conception of Nadi and its examination**, Ancient Science of Life, Vol.IV, No.3, 1985, pp.148-152. <http://pubmedcentralcanada.ca/pmc/articles/PMC3331513/pdf/ASL-4-148.pdf>

⁴⁷ AE Kalange, BP Mahale, ST Aghav, **Nadi Parikshan Yantra and analysis of radial pulse**, A paper presented at the 1st International Symposium on Physics and Technology of Sensors (ISPTS), 2012 <http://ieeexplore.ieee.org/Xplore/guesthome.jsp>

Diagnosis according to Ayurveda is to find the root cause of a disease. Out of the eight different kinds of examinations Nadi-Pariksha (pulse examination) is important. Nadi-pariksha is done at the root of the thumb by examining the radial artery using three fingers. The features associated with the pulse pressure signals are important from diagnostic point of view. Ancient Ayurveda identifies the health status by observing the wrist pulses in terms of ‘Vata’, ‘Pitta’ and ‘Kapha’, collectively called as tridosha, as the basic elements of human body and in their combinations.

S. Mahesh, M.Manivannan and T.Anandan, **Three Radial Artery Pulse Sensor Design for Siddha Based Disease Diagnosis**, <http://apm.iitm.ac.in/biomedical/touchlab/papers/threePulse.pdf>

Spiti Gupta, **Finger pulse profile investigation inspired by Ayurveda**, Thapar University, Patiala, July 2011, full thesis can be accessed at <http://dspace.thapar.edu:8080/dspace/bitstream/10266/1699/1/Spiti+Gupta+%28800951022%29.pdf>

⁴⁸ There has been a controversy about the import of it by Columbus to Europe in 1493. Without knowing the remedy, the Europeans were applying crude methods to cure the disease and desperately searching for medicine in those days.

A. M. Sefton, **The Great Pox that was.....Syphilis**, Journal of Applied Microbiology, 2001, Vol.91, pp.592-596.

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among the Europeans⁴⁹. As they engaged in the excessive sexual activities without any cleanliness, they were inflicted with such diseases affecting their sexual organs. They strongly believed that Indian doctors, particularly Siddhas had curing medicines for the Great Pox. Therefore, the European doctors and surgeons were interacting with Indian doctors. In fact, they tempted and cajoled to part with their secrets in exchange of mercury, as it was not available in India. In those days, mercury was obtained from the Chinese and that is why the Chinese doctors had contacts with Indian doctors and vice versa. The interaction between T. L. F. Folly and Siddha doctors⁵⁰ held based on the note dated May 12, 1799 of the former shows the European interest in Siddha medicine to cure the Great Pox or Syphilis⁵¹. This only go to show that even for the degraded bodies, the Siddha system had cure. Recently, several clinical reports⁵² of mercuric preparations are reported based on Siddha system, but it is not known any such medicine has been discovered.

Opium, Ganja and usage of other Narcotic drugs: The usage of Indian Hemp and other substances was perhaps misunderstood by the Europeans. The Siddhas were quite amused or thrilled by the usage of opium and other narcotic herbs and substances, as could be noted from their songs or understood by others. Of course, wherever one substance has many uses, misuses cannot be avoided in spite of the precautions taken and warnings issued. Therefore, when some persons or even Siddha-like personalities used, other Siddhas cannot be blamed. The Siddha Materia Medica prescribes opium, Ganja and other preparations for curing certain

⁴⁹ The correspondence and papers of Sir George Ballingall show how the European troops in India were suffering from such venereal diseases.

Sir George Ballingall, List of the Ballingall papers in the Wellcome Institute for the History of Medicine (Western MS.6905), List No.22 by Richard Aspin, June 1992.

⁵⁰ K. V. Ramakrishna Rao, The Transmission of Scientific Knowledge from Tamizhagam to Europe (15th to 20th centuries), can be accessed from the following:

<http://siddhadreams.wordpress.com/2009/03/07/the-transmission-of-scientific-knowledge-from-tamilnadu-to-europe-15th-to-20th-centuries/>

<http://siddhadreams.blogspot.com/2009/03/transmission-of-scientific-knowledge.html>

<http://hindurenaissance.com/index.php/search/2007092915/articles/tks/transmission-of-scientific-knowledge-from-tamizhagam-to-europe/menu-id-5.html>

⁵¹ Niklas Thode Jensen, *The Medical Skills of the Malabar doctors in Tranquebar, India as recorded by surgeon T. L. F. Folly, 1798*, can be accessed from: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1251641/>

⁵² J G O'Shea, *'Two minutes with venus, two years with mercury'--mercury as an antisyphilitic chemotherapeutic agent*, Journal of Royal Society of Medicine, 1990 June; 83(6): 392-395. Can be accessed from here:

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1292694/>

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1292694/pdf/jrsocmed00135-0062.pdf>

J. P. Venthamaraiselvi and others, Siddhar's Methods Of Processing Therapeutic Mercury, can be accessed from: <http://openmed.nic.in/2740/01/thomas.pdf>

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diseases⁵³. Opium is mentioned as Postakkai⁵⁴ (பொத்தகை, Pacae Somiferum) and its seeds are widely used even today. Ganja - கஞ்சா⁵⁵ (Cannabis Sativa) is mentioned in the literature with different names - கஞ்சா, கஞ்சா, கஞ்சா, கஞ்சா, கஞ்சா, கஞ்சா, கஞ்சா⁵⁶, கஞ்சா and so on. In fact, they were also accused of promoting usage of other narcotic substances, but, the herbs, barks, seeds and leaves of the plants were widely used for medicinal and other industrial purposes (resin, manufacture of paints) in India. There is a reason to believe that they might have been used as an anesthesia and pain-killer, till the Mughals replaced it with wine⁵⁷ and the British ultimately banned under Narcotics Act. Ironically the research on opium and its derivatives were going on in Europe till 19th and 20th centuries⁵⁸. Now, FDA of USA has permitted the usage of opium for medicinal purposes⁵⁹. Therefore, the Siddha usage of such substances have to be reassessed to find out the truth.

Siddha Prescriptions for good health and hygiene: The Siddhas and the Great Men of Bharat have prescribed simple methods like Pranayamam and Yoga for all people which are nothing but the practical and real method to keep minds and bodies healthy. They have also incorporated in the Karanams / Samskaras from birth to death and thereafter. The Shoadsha Samskaras / Karanams are nothing but the same breath control and physical exercises indirectly applied through rites, rituals and ceremonies at the specific age for predetermined effects. As ordinary mundane people may not follow Pranayamam and Yoga as such, Siddhas have prescribed Samskaras / Karanams. The Karanams of the ancient Tamils are nothing but the Samskaras as mentioned in the Sanskrit literature⁶⁰. The actions of men and women from dawn to dusk are prescribed to be carried out in a specific

⁵³ T. V. Sambasivam Pillai, **Dictionary of Medicine, Chemistry, Botany and Allied Sciences**, Directorate of Indian Medicine and Homoeopathy, Madras, 1991, Vol.2, pp. 934-936.

⁵⁴ K. S. Murugesu Mudaliar, கஞ்சா - கஞ்சா - கஞ்சா (கஞ்சா கஞ்சா) - **Materia Medica (Vegetable Section)**, Vol.I, Tamilnadu Siddha Medicine Board, Madras, 1988, p. 140.

⁵⁵ Ibid, p.142

⁵⁶ U. V. Swaminatha Iyer (Ed.), கஞ்சா கஞ்சா (Vakata agarathi), Swaminatha Iyer Library, Chennai, 1982.

⁵⁷ Divekar V. M, Naik L. D. **Evolution of anaesthesia in India**. J Postgrad Med [serial online] 2001 [cited 2012 Aug 19]; 47:149. Available from: <http://www.jpgmonline.com/text.asp?2001/47/2/149/205>

⁵⁸ **Morphine**, the main active ingredient in opium, was discovered in 1805 by German chemist Friedrich Serturmer (1783-1841). **Codeine**, another pain-killer derived from opium, was discovered a few years later by French chemist Pierre-Jean Robiquet (1780-1840). After the hypodermic syringewas invented in 1853, Alexander Wood (1817-1884) of Edinburgh, Scotland, developed a method of injecting morphine to relieve neuralgia (a severe sharp pain along the course of a nerve). Read more: [Opium - used, anesthetic, body, plant, A Popular Drug, Opium Derivatives](http://www.discoveriesinmedicine.com/Ni-Ra/Opium.html#b#ixzz23yjXBil9) <http://www.discoveriesinmedicine.com/Ni-Ra/Opium.html#b#ixzz23yjXBil9>

⁵⁹ <http://www.drugs.com/pro/opium-tincture.html>

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way. As these were carried on for intended, planned or premeditated purposes irrespective of time and place factors, the standardized results achieved. As they were time-tested, people were having good conditions of health and hygiene as could be noted from the pages of history. The Greeks, the Arabs and the Europeans were coming to India not only for looking at “milk and honey flowing on the streets” or “dog size ants carrying gold dust in their mouths” or “dresses growing and hanging in the trees”⁶¹, but also for getting such secrets of good health and hygiene. That is why perhaps, their exaggeration exhibited in depicting Indians with two heads, eye in the forehead, one eye, one leg and so on⁶². That is it is enough even if they had such deficiencies, they were capable of carrying out routines like any other men or they had such powers! As the Siddha literature has to be decoded and deciphered to find out truth, their writings also have to be scrutinized, scanned and decided to find out the facts.

Conclusion and suggestion: The functions and processes of mind can be visualized, mapped and understood as waves and pulses controlled by neurons and cells of nerves and brain, which in turn are controlled by spinal cord. Similarly the functions and processes of body can be studied in terms skin, flesh, muscle, tissues, cells, heart and other organs, blood and other secretive liquids and so on. The psychosomatic processes are studied in emotions and bodily deficiencies. The blood flow with its content could be studied in terms of pressure and chemistry. In other words, all pulses and movements are converted through transducers into observable, measurable and recordable quantities. Then the physician or neurosurgeon just starts prescribing medicine for ailments. If the ailment is not controlled or reduced, he proceeds to either change or go for further testing with instruments and equipments. If there are any side effects or abnormalities noted in the patients, the medicines prescribed are changed with different combination of formulations. In unavoidable or worst case, surgery is also resorted to.

In contrast, the Siddha system of controlling mind and body and in turn psychosomatic processes and diseases have been time-tested, but the technology behind has disappeared. Therefore, they have to be revived, reconstructed and applied in the modern context. Though the “Siddha” literature of 19th-20th centuries have been concocted and manufactured, Tirumanthiram equals the western, modern or allopathic system with the

⁶⁰ K. V. Ramakrishna Rao, *The Karanams of the Ancient Tamils*, a paper presented at the first session of Tamilnadu History Congress, held at Madras from September 10 and 11, 1994.

⁶¹ These are the descriptions found in the Greek literature even in the writings of “The Father of History” - Herodotus!

⁶² These descriptions and absurd figures could be seen in the medieval travelogues and particularly in the myths of Prester John and Doubting Thomas.

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inbuilt knowledge. The ancient Indian texts were divided into Sutras (Siddhantas – Original source), vykara / vivarana (commentaries) and Karanas (the instruments and experiments). In the case of Siddhas or the medical system attributed to them all types of texts have been lost or taken by the Europeans or may be available in the archives and private collectors. Lakhs of palm-leave books catalogued, thousands offered for sale online and hundreds still siphoned out of India through smuggles only prove the existence of millions of copies of such works. Tirumanthiram amply proves the existence of the system and thus, the time-tested medicines have to be tested in the laboratories to certify clinically to get acceptance and approval.

Now organic substances are reduced to extracts and converted into inorganic formulations by the modern pharmaceutical industries. Conveniently, such extracts are exported from India⁶³ itself to American and European laboratories. There are reports that herbal extracts from Bulgaria and Macedonia contain toxic elements⁶⁴, and when such reports come about Indian herbal extracts, the exporters have to face problem. When 100 kgs of herbs or seeds or barks are crushed, powdered and extract is prepared with chemical processes, the resultant toxic effects is due to the organic substances used or the chemicals used in processing is not known. Therefore, their accusation of Siddha and Ayurvedic medicines containing toxic elements⁶⁵ has to be addressed by the Siddha doctors carefully⁶⁶ without any bias⁶⁷.

⁶³ <http://www.exportersindia.com/indian-exporters/herbal-extracts.htm>

⁶⁴ Galia D. Gentscheva, Trajce Stafilov and Elisaveta H. Ivanova, ***Determination of Some Essential and Toxic Elements in Herbs from Bulgaria and Macedonia Using Atomic Spectrometry***, *Eurasian Journal of Analytical Chemistry*, 5(2): 104-111, 2010
http://www.eurasianjournals.com/index.php/ejac/article/viewFile/210/pdf_119

⁶⁵ Robert B. Saer et al, ***Heavy Metal content of Ayurvedic Herbal medical products***, Journal of American Medical Association, December 15, 2004, Vol.292, No.23 (Reprinted), pp.2868-2873.

Van Vonderen M G A, Klinkenberg-Knot E C, Craanen M E, ***Severe gastrointestinal symptoms due to lead poisoning from Indian traditional medicine***, American Journal of Gastroenterology 95: 1591.

<http://www.kidney.org/atoz/content/herbalsupp.cfm>

⁶⁶ Ramesh and others, ***Acute and subacute toxicity of an antidiabetic Siddha herbal formulation***, Indian Journal of Traditional Knowledge, Vol. 5 (4), October, 2006, pp.459-462.

[http://nopr.niscair.res.in/bitstream/123456789/6940/1/IJTK%205\(4\)%20\(2006\)%20459-462.pdf](http://nopr.niscair.res.in/bitstream/123456789/6940/1/IJTK%205(4)%20(2006)%20459-462.pdf)

⁶⁷ K. Manickavasakam and Nalini Sofia, ***Is Metallic preparation of a Siddha drug ‘Thamira parpam’ safe or dangerous?*** <http://openmed.nic.in/2605/01/walter.pdf>

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